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There is a good deal of truth in the author's remark that "as it was the chief reliance and resource of primitive man in the two main activities of his life—war and the chase,—it speedily became his first, and ever remained, by representation at least, his highest, instrumentality for divining the fate or fortune its use so often decided, and in this way came to affect, as no other single object of art ever did, the development and history of mankind in general the wide world over."

*Korean Games, with Notes on the Corresponding Games of China and Japan.* S. CULIN. Philadelphia, 1895, 177 pp. 4to.

This volume naturally belongs with Mr. Cushing's study of the arrow. Its chief original feature is a masterly attempt to trace back all games of divination to the arrow — cards, dice, chess, etc., all belong there. The special portion of the work is treated with remarkable skill, the introduction is scholarly and philosophical, and in every respect this volume is worthy of high rank. Korea is here made to serve the whole world. The volume is well provided with plates, figures, and index, well printed and well bound.

*An Iroquois Condoling Council. A Study of Aboriginal American Society and Government.* HALE. Trans. Roy. Soc. Can., Sec. Series, 1895-6, Vol. I, Sect. II, pp. 45-65.

In this paper Mr. Hale describes the most important and rarest of the public ceremonies and festivals of the Iroquois Indians of Canada, "the Condoling Council," at which he was present in July, 1883. The distinguished author does not hesitate to pay marked tribute to the intellectual and moral qualities of the Iroquois, "a people whose achievements, institutions and language show them to have been, in natural capacity and the higher elements of character, not inferior to any race of men of whom history preserves a record."

*Durée de la Génération Humaine. Fécondité comparée de l'homme et de la femme suivant l'âge.* M. V. TURQUAN. Revue Scientifique, 4e Série, Tome V (1896), pp. 8-17, 167-176.

This valuable demographic study is accompanied by numerous maps, tables and curves, with great detail of subdivision. The author's general conclusions are that at the age 15-19 years the fecundity of French women is hardly inferior to that of other Europeans, but beginning with the twentieth year the fecundity falls, and up to the thirty-fourth year is hardly two-thirds that of the Europeans, and after the thirty-fifth year one-half. In general, the natality in France is to the natality of other European countries as two is to three, but the mortality is nearly a third larger.

*La Famille Annamite.* PAUL D'ENJOY. Ibid., pp. 243-244.

In Annam "the ancestor represents divine right, and the family, like the state, is an absolute monarchy, whose privileges are based on birth."

*Les Formes Primitives du Travail.* G. FERRERO. Ibid., pp. 331-335.

The author is scarcely correct in asserting that "idleness and savagery are synonymous," and Robertson is not the best authority on the general characters of the American aborigines. Nevertheless the author's views are interesting and to some extent well supported. His chief points are: (1) The productive labor of civilized man is regular and methodic—savage sport is irregular

and intermittent; (2) in productive labor the excitation is voluntary, while in savage *sport* it is almost automatic; (3) in savage *sport* there is a voluptuous element which is lacking in productive labor, being replaced by an element of pain; (4) modern *sports*, in all their forms,—bicycling, horse-riding, Alpinism, etc., are identical with the first forms of savage activity.

*La Sensibilité de la Femme.* M. OTTOLENGHI. *Ibid.*, pp. 395-398.

This article résumés experiments on 400 men and 681 women. The author concludes that it is certain that women feel pain less acutely than men, and that suggestion and auto-suggestion (emotion, example, imitation) influence much the sensitiveness of women to pain. This less sensibility to pain he regards as a characteristic of inferiority.

*La Notation des Couleurs au Japon.* M. A. ARRIVET. *Ibid.*, pp. 653-656.

This is a valuable study of Japanese color-names.

*Racial Anatomical Peculiarities.* D. K. SHUTE. *Amer. Anthropol.*, Vol. IX (1896), pp. 123-132.

Dr. Shute concludes that "some of the anatomical peculiarities, which, taken together, stamp a race as high or low," are the following: "Cranial sutures that are simple in arrangement and unite early; a wide nasal aperture, with the nasal bones anchylösed; undue projection of the jaws and receding chin; well developed wisdom teeth appearing early and permanent; a humerus of undue length, and perforated; an elongated calcaneum; a small calf of the leg; a flattened tibia; a narrow pelvis, etc. These characters, the author thinks, are "simoid," and the races which possess them "in largest number and development" are "lowest in the scale." Dr. Frank Baker, in the discussion on Dr. Shute's paper, took occasion to call attention to the abuse of the term "atavism" by biologists and to the misunderstanding of what are called the racial peculiarities of the negro," and remarked that "there does not seem to be adequate ground for the conclusion that his racial peculiarities are remarkably simian;" also "after examination of many bodies of Africans found in the dissecting rooms, it seems evident that ape-like characters are no more common among them than among whites." Dr. Th. Gill thought that the key-words for the explanations of these peculiarities in great part were *use* and *disuse*.

*The Purposes of Ethno-Botany.* J. W. HARSHBERGER. *Amer. Antiq.*, Vol. XVIII (1896), pp. 73-81.

This article is a plea for an ethno-botanical garden "to surround the museum building, to provide living plants for study in connection with the objects of vegetal origin displayed in the museum." The idea is to "arrange the plants with reference to the Indian tribes who cultivated them," and it is hoped that such a garden would soon "become a Mecca for those who desire to write upon our American plants and their uses among the aborigines."

*A Contribution to Ethno-Botany.* J. W. FEWKES. *Amer. Anthropol.*, Vol. IX (1896), pp. 14-21.

This is a study of plants used for food and medicinal purposes by the Tusayan Indians, with etymological explanations of the names, where interpretation is possible. Of the *Mentzelia albicaulis*, it is interesting to learn that "its seeds are gathered by the girls in the afternoon, as it is asserted that the seeds will not fall until the sun has passed half way over the sky."